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Christian Education Magazine

PLACING THE STUDENT AT THE CENTER

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September-October, 1938

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Christian Education Magazine

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After Twelve Years

A SINGLE word of advice recently communicated by Harold "Red" Grange, popular football hero of a dozen years ago, to the youthful Bill De Correvont, last year's number one high school grid star and this year's most promising recruit to the ranks of college players, carries with it an unusual wealth of significance. That word is "Graduate."

It will be recalled that Grange, who as the "Galloping Ghost" of the University of Illinois eleven had achieved a record of gridiron performance which even yet is unequalled and unrivalled in the history of football, abruptly left the University at the close of the 1926 football season to engage in the game as a professional. He still lacked a year completing his college work and the fact that he failed to graduate constitutes for him today one of the regrets of his life. Out of his own experience he is seeking to prevent De Correvont, now registering in Northwestern University and hailed by many as a possible challenger of the great football reputation set by Grange, from making the same mistake.

Grange is quoted as having said:

"As a man to a boy I am trying to give you a course that will help you go through the years to come and will enable you to look back without regret. Graduation is a particular milestone that I urge you to aim for, a milestone very much worth obtaining.

"I tell you this because I did not graduate and that is foremost in my mind as I consider your future. I always will regret that I did not graduate. I do not want you ever to have that or any other regret.

"Graduate."

At the beginning of a new college year CHRISTIAN EDUCATION MAGAZINE would add a hearty amen to the admonition Grange hands to De Correvont but it would also pass that same word of advice on to all of this year's freshmen and to college students everywhere. To each we would say:

GRADUATE because it will likely enhance your prestige and add to the probability quotient in your efforts to achieve success. It means much more to be able to say "I am an alumnus of —— College" than merely to say "I attended that college."

GRADUATE, however, even though you can see no reasonable prospect of a college diploma ever adding a dollar to your income or increasing in the slightest degree your social distinction.

GRADUATE because of the personal satisfaction that will always be yours as a result of your having put your hand to the plow in a most important undertaking and not looked back.

GRADUATE because of the fulness of life which graduation and all that it means and entails may bring to you throughout the years.

GRADUATE because of the character values that accrue from the choosing of a worthy undertaking and from persistently working toward it and never stopping short of its attainment.

In short, GRADUATE.—B. M. M.

Public Support for Christian Education a Vital Issue

THE current discussion of state or federal aid for parochial and other denominational schools is, according to *The Religious Telescope,* "simply the old, discarded idea of a state controlled church coming to life and assuming a sinister aspect." The issue, which in American history has never been entirely dead, was pushed to the front by the depression. It received further support when a recent commission reported to the President favoring the use of public funds in private education to the extent of providing transportation, health and welfare services, loans and scholarships to students in church and private schools. The Harrison-Fletcher-Thomas Bill seems an effort to implement this suggestion. Though this report and the bill deal primarily with schools of the elementary and secondary levels, still many see in them also a possible ultimate application to church institutions on the college level. The proposals have, therefore, been aggressively opposed by many college organizations and by numerous individual leaders in the field of Christian education.

One of the latest groups to adopt resolutions on this subject was the Conference of Church-Related Colleges of the South meeting in Asheville, North Carolina, August 9, 10. Dangers which have been repeatedly pointed out in the directing of public funds to the support of private education include the possible secularization of Christian higher education and of the Church itself, the limiting of freedom of speech and of the classroom, and the opening of the way for a more complete regimentation, should occasion arise. It is also pointed out that education is not solely a function of the state but that religious denominations and private foundations have well earned and definitely established rights in regard to the operation of educational institutions. Mention is also freely made of the fact that acceptance of government funds would in all probability lead to a degree of governmental supervision or control. The point is further made that the federal government is very slow to surrender a field once occupied or a perogative once obtained.

There are some persons, however, and among them some of our clearest thinking educational statesmen who, though opposed to the acceptance of public monies by denominational or private schools, see no dangers in public aid to students in church or private schools provided such aid is not tendered or administered in a manner which might influence educational policies. Under this scheme certain grants of public aid would be made to students regardless of the general type of institution in which those students enroll. In support of this viewpoint it is argued that by and large the main

interest of the government is in persons; that is, in the development of its future citizens rather than in the maintenance of institutions.

In any event, as the discussions of this subject proceed, one thing becomes increasingly clear; namely, that educational freedom must be safeguarded. It is in the exercise of its peculiar freedom that the distinctive contributions of the church college are made and in the exercise of this freedom that it finds its excuse for being. Therefore, unless and until a plan can be devised whereby public funds can be directed to church institutions or to their students without in any way infringing upon the rights and perogatives of these institutions, church schools should not run the risk of compromise by the acceptance of such funds. An excellent maxim to apply here is the time-honored, "When in doubt, don't—B. M. M.

EXPLANATION

For unavoidable reasons, Volume XXVI, Number 4, of CHRISTIAN EDUCATION MAGAZINE was not issued in July-August, 1938.

The College Student and the Challenge of Social Needs

ELIZABETH ALEXANDER THOMPSON *

THE college student of 1938 lives in a fascinating world, a fascination born of uncertainty and challenge. There was a time, some half decade or more ago, when the remark, "Oh, I never take time to read the papers," was heard frequently on college campuses. Now, if our colleges are accepting at all their primary task of preparing their students for the years that are ahead of them, no student should be permitted to forego the exciting dramas, both domestic and international, that are being unfolded in the current press.

The reason for this change is obvious! The press is dealing daily with that vibrant stuff of which human beings and personalities are made. Historians tell us and we, thinking, agree that there are two great fears dominating the world today: the fear of war and the fear of insecurity. As we pick up our morning papers, not uncommonly do we find the right-hand column, that 50-yard line seat of a newspaper, devoted to the International Situation; the left-hand column, on the 40-yard line, will likely carry a statement of the election of Mr. Erst-While Candidate on a platform of so much a month with retirement while we've health and time left to enjoy it.

Of course we read, but the press has yet another motive for this awakening interest in humanity. A newspaper, being primarily a commercial enterprise, is an unfailing barometer of what the public wants to read and know. Can it be, then, that we as a nation are actually wanting to be told, to be reminded of our social obligations, that we are willing to pay for crusades against poverty, disease and social and economic maladjustments? The conclusion one seems to reach is that such is the case. It seems that we are able and willing to face the realities of unmet social needs of the past and the present that they may, by being exposed to the healing effects of sunlight and fresh air, be cured like so much disease.

In this day of analysis, we are tempted to pause briefly at the question, What has brought us to this point? The beginning was, of course, in a catastrophe about which so much has been said that it is almost inviting boredom to mention it. A depression, like lightning or a tornado, may do many queer and distorting things. Few of us need to hear labored examples of what the Stroke of 1929 did to our Society. Yet, the depression has contributed one priceless gift to our country. In

* Supervisor, Aid to Dependent Children, Tennessee Welfare Commission.

some countries, economic disasters have brought revolution; in others the form of government has changed, but in America we met the problem head on by remembering that fundamentally we were still our brother's keeper. We shared with others until, in many instances, we too had to receive the share from someone else, and we'll keep on sharing in terms of the debts that are accumulated for future taxes to pay. Thus, truly, out of this common struggle and experience, a consciousness of the human being and his needs have been re-born.

The picture, if it could stop there, would resemble what socially-minded individuals think of as the millennium. Unfortunately, there are those who, now that a roof is overhead and a car is underfoot, begin to wonder if those dark days ever did exist. Could it have been just a bad dream? Could they have actually depended on a benevolent government or more fortunate friends? No, they decide, it could not have been true, and so, for them, the world again is resolved into a simple pattern consisting of two types of people; those who will work and support themselves and those who won't. With selfishness and with utter lack of realism they reason anyone can find work to do if he really wants it. Such is the picture confronting college youth. Just as some whose memory is short and whose taxes perhaps are high begin to wonder if we, as a group or as individuals, owe our brother so much after all, the college student of 1938 enters the scene.

The present-day Freshman was just beginning to study geography in grade school when the depression struck. Perhaps he remembers going to live with Grandfather for a while, or by chance it is a recollection of Father's selling the automobile because "We all need more exercise." For the most part, his memories of those trying years are garbled and coated with the pink haze of a relatively happy and secure childhood. Thus, one reaches the conclusion that perhaps the college, itself, will play a tremendous part in determining whether the student accepts or rejects as unreal the challenge that the social need of today is presenting.

Speaking as a matter of fact, the student may and likely will meet that challenge in at least three ways. He meets it the day he graduates or, perhaps, if he has had to work his way through school, it has already become his constant companion. His own need, first of all, becomes the social need: a need for security, a need to experience and to know the therapeutic value of the right job, a need to find his own place in Society both as a contributor and a recipient.

The disillusionment of the college student of 1931 and 1932 was a calamity no sensitive person would ever want to subject untried young men and women to again. Drawn to colleges by the popular belief that anyone armed with a degree or even a few courses might choose one job among many, they came away to idleness, to debts, and to a despair that some of the weaker ones have never overcome. Awakening in those days was a cruel reality because reality had somehow been lost sight of in the pseudo-prosperity of the twenties. It can happen again and schools and colleges owe to their students no more solemn obligation than to prevent the re-enactement of those days. They may make it their business, and they must, to keep courses not only cultural but practical as well; to be sure that there is a market for the type of product they turn out; to provide vocational

training and guidance for their students, and last, but perhaps most fundamentally of all, to insure such standards of education that their graduates will not be deluded by a false belief that their educational bargaining power, competitively, is good.

Nor does the obligation stop there! An adequate college, alive to its possibilities, has yet two more duties in this matter of making real the challenge of social need. One of those duties is to make available and vital to its students the picture of Society as it is, so to stimulate their interest and insight that human problems take on in vivid, concrete form the primary aspects that exist in their ramifications. There was a time when sociologists and economists were somewhat prone to quibble as to which had the answer to the problems of the social order. The economists shouted, "Supply and demand"; the sociologists replied, "Social adjustment." It has taken the two of them, and the rest of us as well, some time to figure out that an individual's social adjustment depends to a large extent on his ability to supply for himself and his family those things they demand. Time and experience have taught us that the social and the economic are inextricably bound up together, and only as that point of view is carried over to the student can he ever gain anything like a true perspective of the social sphere.

There was an era not so long ago when we heard our tongues say, and when our ears believed, that nobody in the world was really hungry, that everyone could have sufficient clothing to wear and medicine to take if he really wanted it. If a college student should make those statements today, it would indicate that somewhere down along the line his education had been prompted by wishful, blind thinking instead of a recognition of things as they are. In short, college students need to know—in fact, they must know—the world in which they live and which they will have so large a part in formulating not so many years away.

And knowing that world, they must needs be tolerant or the part they will play will be like so many seeds sown on concrete. A tolerant attitude—the desire to know and knowing, understand—is probably the most indispensable attribute an individual or a nation could ever have, but especially is that true in times like these. One need not be gullible to be tolerant. Tolerance implies realism but something more than realism. It also means the acceptance of the principle that most of us are who and what we are because we had little chance, by heritage and environment, to be anything else. The stories behind the man in the death house and the mother receiving aid for her dependent children may not be so far different except in degree. The chances are that somewhere down along the line in both instances there was the time when nobody cared about what was happening to the individual, or, caring, was powerless to take the steps that were needed to bring about prevention.

Then, finally, the college has one other contribution to make. We have just come through an election year in many of our states and our sensibilities have been strained as always by the events that transpired. In community after community, the stories have been largely the same and, underneath, although often all too brazenly, the spoils system is doing its deadly work. One could, by a conceivable stretch of the imagination, excuse the turn-overs that follow political upheavals if

they were merely wasteful ways of repaying political debts but one cannot excuse, even for the slightest moment, those public servants who hold their cloak of office as a shield to hide their own aggrandizement, either personal or political. Such has been the case, such is the case and such will be the case, until two things happen. One is the entering into the public service of increasing numbers of educated Christian men and women who hold their trust so high that personal gain in any amount would be merely a gaudy bauble in comparison. The other element is a citizenry that will make it its business to know and, knowing, to take a vigorous stand against the abuses now existing in our political units. More and more are we coming to see in good government perhaps the largest single solution to many of the problems of social need, but we are needing vigorous housecleaning in some quarters before that end may be accomplished in its full potentialities. A recent book bears the intriguing title, "Private Virtue—Public Good." While this book deals primarily with business, what a text these four words make for a college course dealing with government.

Thus, the challenge of social needs to the college student becomes in a very real sense the challenge of social needs to the college. Coupled with the college in this responsibility must be the church. A recent study of a boys' reformatory in a southern state revealed two very interesting facts. One was that less than 10 per cent of the boys in that institution had any church connections. Thus, one concludes that while the church keeps its boys out of reformatories, the church also does not touch those who do arrive at that dead end. The second fact was that of the boys of college age, not one had been to college nor were there more than one or two who had ever had any expectation of going there.

The college and the church can make their contribution and in so doing this much is clear: the church and the college must turn out leaders who know, leaders who are tolerant and leaders who without exception place integrity above all else.

Looking Ahead to Two Important Events

SUNDAY, January 1, 1939, will be the occasion of the third annual church-wide observance of Student Recognition Day, and it is anticipated that this year a greater number of local churches than ever before since this observance was designated will use the day as an occasion for honoring the college students who are at home for the Christmas vacation. In most churches the evening service will be the time especially set aside for this purpose and appropriate programs providing participation on the part of the students themselves will be carried out.

Sunday, February 12, 1939, has been designated as College Day for the year. It is moved, for next year, from its usual place on the second Sunday in January in order that its observance may the better be made a part of the Youth Crusade emphasis which focalizes in the month of February.

Pastors and Church School officers will want to get these important events duly scheduled on their church calendars now and will be interested in watching forthcoming issues of CHRISTIAN EDUCATION MAGAZINE or in writing to the Department of Schools and Colleges for suggestions as to their local observances.

The Commission on College Policy Reports to the Church

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[*Editor's Note: On Tuesday, September 13, 1938, the Commission on College Policy met in Memphis to organize and to lay initial plans for the work of the quadrennium. The entire day was spent in constructive discussions, out of which evolved the following statement of findings:*]

To our most discerning leaders in the field of Christian higher education, it is at once obvious that the usefulness, prestige, and security of our Church colleges are becoming much more difficult to maintain. In support of their convictions these leaders point to well-defined forces now being released in American higher education that are and will be far-reaching in their influence upon our Church-related institutions.

Confronted by such conditions, they feel that the too-prevalent Pollyanna-ism among church college supporters of "Let us alone; we are doing all right" is positively puerile. The problem is not that simple. These leaders are not uninformed cowardly weaklings, nor superficial doubting Thomases. They are the best informed friends the church colleges have. They are firmly committed to the cause of education carried on under the sanctions of religion and the supervision of the church. Their concern is not soft-pedaled, but is frankly expressed with the hope that the Church by such frankness may be aroused from its self-satisfied, do-little or nothing attitude, to an active support of our colleges which is commensurate with their needs.

Honest-thinking Church college supporters must no longer speak and act as if these institutions were secure for time and for eternity, when by every realistic token they are facing conditions that place them in a struggle that means either their life or their death. Such frankness may not seem encouraging, but it represents the unvarnished truth. Is anything worth-while being done about it? Yes, but not enough.

Elements in the Crisis

Some of the most disturbing phases of this crisis are as clear as the noon-day sun, and their bearing upon the permanency of the Church college is just as unmistakable. A few of them are mentioned:

(1) Though Methodism of the South has had some part in enterprising *777* institutions of varying rank during the nearly one hundred years of its existence, it now has but 50. In 1918 our Church was supporting a total of 86 institutions. During the twenty years intervening since that date, 36 of these institutions have been merged with others or have passed out of existence. The sober march of time indicates unmistakably that twenty years hence we shall have far fewer institutions than 50. Which institutions will yield the field and which will be left? Will this question be answered by a hit and miss, every-college-for-itself procedure, or by a wise denominational policy for its colleges which after a careful weighing of the facts will say this institution and that shall have the full support of the annual conferences and the Church at large in meeting their needs?

(2) There is now an increasing and almost deadly competition for student patronage. The allegedly cheaper rates of tax-supported education made possible by liberal local, state and federal grants, and the appeal of the strong, well-endowed in-

dependent institutions are making telling inroads upon our Methodist college patronage. Methodists are committed strongly to education, but not necessarily to securing it through Methodist schools. The percentage of Methodist students in American colleges and universities is creditably high, but the sobering fact must be faced that only about one Methodist student out of five finds his way to a Methodist college. The element of expense naturally bulks large in such a choice, but it does not explain why students from well-to-do Methodist homes pass by their own colleges and pay heavy tuition fees to attend independent instituitions. Perhaps at this point Methodist colleges and the Methodist Church supporting them need to re-examine *why* more of our well-able Methodist people do not patronize our own schools.

(3) The pressure of accrediting agencies for what is believed to be more efficient educational service is increasingly felt—and rightly so. The religious college, being sponsored by the Christian Church, cannot face the world with confidence unless it gives educational service equal to the best. This unexcelled service means thoroughly prepared teachers, good salaries, adequate equipment in classroom, library and laboratory. These items call for larger endowment, greatly expanded current funds, substantial student fees and other available sources of income. Obviously the Church has not kept pace with college needs in its giving to these institutions.

(4) The need for more adequate funds. The sources from which Church colleges may draw their funds are definitely limited. A recent authority points out that new money coming to our Church colleges from all sources during the past twelve years has fallen off at least 60 per cent. At one time the General Educational Foundations liberally helped Church colleges. Their help now is confined almost entirely to highly specialized projects. Annual Conference benevolent giving to colleges seems to be pegged at about a stated level. At best it yields but a small per cent of the total budget needs of an effective institution. Ways have not yet been found, though progress in this matter is being made, to secure for colleges *regular annual contributions* from large numbers of people, just as local churches, Community Chests, etc., secure the funds for their support. Potentially, Methodist people are able to supply the funds needed by their colleges. Will they do it? Yes, experience shows they will if and when they are sufficiently aroused.

(5) A crisis difficult to define convincingly, though exceedingly real, grows out of the almost universal practice of annual conferences to keep themselves worked up to an emotional concern about the weak, unaccredited, insecure school, sometimes almost to the complete neglect of the well-located, fairly strong institution upon which the Church must finally rely to uphold Christian higher education in the general educational field. In the end, this means the Church's tears and much of the present annual conference giving are expended in behalf of schools whose future is exceedingly uncertain, while the stronger schools are left to shift largely for themselves. These weaker institutions may be rendering excellent service within the limits of their ability, but such a practice clearly indicates that it is *the actual policy* of the Church (no matter what its declared policy may be) to

give the bulk of its interest to the weaker more uncertain institutions, and let the strong Christian colleges secure their support from whatever sources they can; inside the Church, if possible; outside, if they must.

(6) A more serious crisis yet is involved in the greatly increased state support for state schools. Such support naturally leads to a measure of actual control if not to state dominance of the institutions' attitudes and service. The present-day totalitarian trend in education is not confined to Europe alone, but strong indications of it are appearing in our own country. Public education which is carried on by public support can hardly escape the pressure of public, and in too many instances political dominance. The Church college and the Church, aided by certain independent institutions, are today the nation's chief hope of maintaining our cherished freedom of speech, of thought, and of conscience. Will the Church adequately support its colleges which in a day of increasing regimentation are among our strongest champions of a Christian democracy? Yes, the Church is interested, but its appreciation of the real issue involved needs to be intensified.

(7) Climaxing all of these crises, is one which if met in a statesman-like way will enable the Church to maintain its prestige as a vital factor in the college field. There is needed now a wholehearted re-commitment of the Church to the support of a reasonable number of strong, well-financed, strategically located institutions. Undoubtedly, the rapid growth of tax-supported institutions has affected adversely the loyalty of many Methodist people toward our Church colleges. Perhaps this is to be expected, but this diminishing loyalty has made our educational problems much more difficult. On the other hand, however, Church educational leaders cannot for one moment overlook the highly essential, leavening values of Church-related education in the nation's whole educational program. The Church must maintain and make more emphatic its conviction that one of the most essential agencies making for the existence of the Church itself, for religion and for morality is the Church college. In the light of religion's full responsibility it is as unthinkable that the Church college shall pass from the field as that the Church itself shall pass. Recent responses to the appeal of Church colleges for funds and for students in certain areas indicate that the Church has the mind and the resources when fully aroused to their needs, to stand by these institutions to which it must be as zealously devoted as to religion itself.

Enters the Commission on College Policy

In the light of these crises facing our colleges, the General Conference of 1934 took vigorous action authorizing that constructive procedures be undertaken at once looking toward their relief from some of their more pressing problems. Accordingly, late in 1934 the General Board of Christian Education by special action created the Commission on College Policy. The Commission comprised a membership of thirteen, made up of college, Church, and General Board leaders. This cross-section of the Church's leadership was called into the Commission's personnel to make sure that the policies which were to be worked out would not be predominantly General Board centered. The two formal statements of the Commission that have gone to the Church to date should convince all fair-minded

persons that they represent the most mature thinking of the educational leadership of the Church at the present time concerning the matters upon which pronouncement is made. Because of the high quality of service rendered by the Commission during the past quadrennium, the General Conference of 1938 authorized its continuance. With a slightly changed personnel to make it more completely represent a cross-section of the Church's educational interests it is now properly organized and ready for the quadrennium's work.

From the beginning the Commission has understood that its functions were definitely limited. It was to study our colleges and their needs, to devise measures to be recommended to annual conferences and to colleges, but had little power within itself to enforce its recommendations. It understood that its work was largely advisory and that if it succeeded in its objectives it must work in close co-operation with annual conference boards and with colleges. This it has done realizing that each of these three agencies has specific disciplinary responsibility for carrying forward our college program. At no time has the Commission expressed an independent, official judgment with reference to a given college, except upon the request of a properly constituted annual conference Commission, or of a joint meeting of annual conference and college boards concerned and representatives of the Commission.

That the Church was expecting the Commission to render immediate constructive service to its colleges, is made clear from the wording of the resolution passed by the General Conference under whose authority the Commission was created. The direction to be followed in bringing this help to our colleges was clearly stated in this General Conference enactment. The Commission consistently has sought to act in harmony with this authorization. Moving diligently to its task it has attempted first by careful surveys to secure the facts. In its consideration of a given college problem, it has proceeded sympathetically to help any annual conference work out its educational problem along lines agreed upon by the college, the annual conference concerned, and the Commission acting jointly.

It desires to help every institution which is truly needed and which has a reasonable chance of carrying forward the declared educational and religious ideals set up by the Church for our colleges. The following paragraph states in brief its position touching this point: *"From the beginning the Commission has been and now is committed wholeheartedly to the policy of maintaining every strategically located, soundly educational, genuinely Christian, reasonably permanent and actually needed institution which the Church can support with acceptable credit to itself and to the cause of higher education in general."*

In addition to the two formal statements given to the Church through the pages of Christian Education Magazine (see issues: November-December, 1936, and March-April, 1938) the Commission prepared a third report for the 1938 General Conference. This report was submitted first to the General Board of Christian Education where it was approved and passed on to the General Conference Committee on Education. After due consideration by this Committee, it was approved again and passed on to the General Conference. Due to rush of business and the balloting for general Church officers the General

Conference did not give the report a satisfactory hearing. The discussion of the report was frequently interrupted by other matters, and from several of the statements made it was clear that the purposes and work of the Commission were being both misunderstood and misinterpreted.

The classification of our colleges recommended to the General Conference for approval was based on facts in the hands of the Commission and was not intended to be, and is not out of line with the actual rating which the colleges in question now hold in the judgment of their respective regional accrediting agencies. In every case when a college was placed in another group than "A," it was with the hope that it might speedily be moved up to the desired rank. The Commission frankly held that for any college to pose as belonging to a rank higher than the facts warrant is scarcely defensible. For it realistically to face the facts and go to its constituency for funds and other resources to enable it to reach the highest level is believed to be the only worthy course for a sub-standard institution of the Church to follow.

The wisdom of the Commission in suggesting these classifications has been amply justified in a few instances since General Conference, for some of the colleges not listed in group "A" have been able to arouse their complacent constituencies to do something worth-while in their behalf. No institution should needlessly advertise its weaknesses. It should, however, frankly recognize its limitations. To insist that all is going well as an institution of the first rank, when it is actually below standard and is in obvious need of essentials is not fair to the institution, its students, or its constituency. It was a strong conviction of the Commission that a realistic facing of the facts was the surest way to arouse our Methodist people to do their duty by their colleges.

Concerning the grouping of our colleges, the General Conference directed that this "grouping of institutions be turned over to the executive officers of the Board of Christian Education to be taken up directly with the annual conferences and with the institutions involved." Following out these instructions will be the task of the General Board and the Commission during the months and years immediately ahead.

Further Steps

1. The Commission consistently has sought to move in harmony with the facts gleaned from carefully made surveys. In growing institutions facts change and new studies of them need to be made, if judgments are to be sound. The Commission is ready always to co-operate with colleges in seeking to bring these facts up to date.

2. What finally may be done for and with a given college should be undertaken only after *joint consideration* of that institution's needs by the Board of Trustees responsible for its direct control, by the Conference Board of Christian Education representing the Annual Conference which owns and sponsors it, and by the Commission on College Policy representing the General Board of Christian Education and the Church at large. Where a college is involved in serious problems, all three of these agencies have disciplinary responsibility for working the matter through.

3. To the limit of its ability the Commission stands ready to help, and does help, any college in any phase of its promotion, when the particular project upon which help

is desired has the endorsement of each of the three agencies of the Church having responsibility for its welfare. Experience has taught that an institution should feel it has a rightful claim upon its constituency for support in special promotional projects only when the three disciplinary agencies mentioned above have been made fully acquainted with the merits of the case and have given their approval.

4. The Commission feels it must continue to caution colleges against offering even a very worth-while program of religious service as a substitute for shortcomings in genuine academic service. Church colleges must never compromise on religious service. At the same time to offer less than standard educational service with a conscious or unconscious feeling that the religious values will make up for this lack, is to engage in a practice that is extremely questionable. "These (religious services) ye ought to have done, and not to have left the other (educational services) undone."

5. Perhaps another caution should be given concerning the tendency to go too far in insisting we must maintain inexpensive schools for the less able students. This is a worthy motive, and service of this type the Church must give. The implications of such a policy, however, must not be overlooked. For a school to give inexpensive service to students, means one of two things: (a) It must have endowment or other funds to offset all such student assistance, or (b) it must give this service outright at the expense of poorly paid teachers, inadequate equipment, unattractive surroundings, etc. An institution operated on the latter basis, can scarcely give anything else than substandard service. If the Church must give such educational service, let it be honestly classified for what it is. If we are to have "Genuine Colleges, Genuinely Christian," we as a Church will not only attempt to help every student who comes to us, but we will seek to give this help in a way that will be thoroughly educational and truly Christian in its effect upon all concerned.

6. As a final step ahead the needs of the *student* in our college effort must be made central. The colleges as *institutions* have received the Commission's chief consideration up to the present. This emphasis in their behalf is not to be lessened in any degree. Their aims and needs, however, are coming to be clearly understood. With the same degree of care and thoroughness the Commission now is to consider the aims of the Church for its students and how best to meet their needs.

Our colleges are making gratifying progress in accepting their responsibility for providing *pastoral* care for the religious welfare of their students as they have been doing for their intellectual training. This pastoral service is carried on in many ways: (a) As a major and continuous responsibility of the administration and of the faculty, (b) through courses in the field of religion and in related areas, (c) through regularly employed Directors of religious activities, usually with faculty status (S. M. U., Emory, Duke, Southwestern, and Wofford have such directors and some fifteen of our other colleges are assuming varying degrees of responsibility for such service), (d) by enterprising their own special religious emphases and programs for students and by co-operating with Church and National movements organized especially for and by students.

The Methodist Student Movement

and Wesley Foundation work enterprised by the Student Division of our General Board of Christian Education in 79 college and university situations is the worthy response which our Church is now making to this need.

Christian Education in the New Church Considered by Joint Committee

A SPECIAL sub-committee on Christian Education, appointed by the General Commission on Union met recently in Asheville, N. C., and in an interval between sessions the group made a brief visit to nearby Lake Junaluska and the Assembly property of the M. E. Church, South. In the accompanying picture the group is seen on the upper deck of the Launch "Cherokee" as the boat starts a short cruise on the lake. In the foreground just outside the rail are to be seen Dr. W. F. Quillian (left) and Bishop Paul B. Kern, of Nashville, Tenn., general secretary and president of the Board of Christian Education, Methodist Episcopal Church, South. At the left just behind the rail (hat in his hand) is Dr. F. W. Stephenson, of Pittsburgh, Pa., general secretary of the Board of Christian Education, Methodist Protestant Church. Dr. W. H. McPherson, general secretary of Board of Christian Education, Methodist Episcopal Church, is standing at the rear in front of smokestack, behind Dr. W. P. Few (felt hat on head), President of Duke University. The only woman in the group is Miss Mabel K. Howell, of Nashville, Tenn., professor of missions at Scarritt College.

As the initial step in a nation-wide campaign to revive interest in religion through music, Dr. H. Augustine Smith, head of the department of Church Music of Boston University, has petitioned the 400,000 members of the National Federation of Music Clubs to use their influence for the employment of full-time "ministers of music" in churches throughout the country.

The Campus and the Youth Crusade

Harvey C. Brown

Students have given a magnificent response to the program of the Methodist Student Movement on our campuses. The eagerness with which students have committed themselves to the challenge of the Church in recent years has encouraged Christian leaders to determine wherein the Church may more adequately serve the present generation. The Christian religion can help to relieve the stress and strain of our present-day life. With students, as with youth universally, there is an evident sense of insecurity and a longing for an understanding of reality. With this understanding of youth, Bishop Kern challenged Methodism with the significance of a movement which would inspire youth to commit their lives to Christ. Concerning this movement he said: "The most important step, outside of unification, which this General Conference could take would be to confront its opportunity to mobilize the youth of this generation for a mighty advance in the Kingdom of God."

Likewise, the College of Bishops endorsed the movement when the Episcopal Address carried the following: "We are now convinced that during the forthcoming quadrennium emphasis should be placed upon a Crusade for and with the young people of Methodism. The world of tomorrow will be determined by the ideals cherished and the convictions held by the youth of today. We believe the time has come for such a movement and that we are led of the Spirit to inaugurate such an enterprise at this particular time. When lesser loyalties are challenging the youth of the world we would present the greater loyalty to Jesus Christ and the Kingdom which He came to establish."

The General Conference responded with promptness: "We authorize such a crusade which shall reach all the young people in every local church and in every college in our connection with a challenge to holy living and consecrated service."

The General Conference created a Youth Crusade Commission to give direction to this movement. On this Commission are the proper executive authorities from the General Board of the Church. Certain other counselors who have had experience in guiding youth work were selected. Six young people from college campuses and local churches were chosen to make it possible to have youth opinion and planning at the heart of the movement. The personnel of the Commission is composed of Bishop Paul B. Kern and Bishop A. Frank Smith; Young People, Jay Cumbaa, Louise St. John, H. C. Maiden, Jr., Robert Arbaugh, Helen Welsh, and Elizabeth Morgan; Pastors, Dr. Frank C. Tucker, Dr. Lester Rumble, Dr. G. Ray Jordan; School Men, President W. W. Jackson, Dr. W. A. Smart; Woman's Council of the Board of Missions, Mrs. George S. Sexton, Jr., Miss Virginia Henry; Layman, Dr. M. R. Mobley; Executive Secretary, Rev. Clem Baker; General Board of Missions, Dr. H. P. Myers, Mrs. Helen B. Bourne; General Board of Christian Education, Dr. W. M. Alexander, Dr. J. Q. Schisler, Rev. Walter Towner and Dr. Harvey C. Brown.

Commission Meeting and Organization

July 25-27, the Commission met at Lake Junaluska, N. C. An intelligent consideration was given to

this proposal of the General Conference. Every conceivable aspect of the movement along with its implications for the youth program of our church was considered. Splendid progress was made in this first session. Suggestions from youth and adult groups, as well as individuals, were considered and evaluated. The Commission conceived its task to be of such great significance that ample time must be taken to properly plan and orientate the crusade program. Therefore, the first release was brief and contained only the work done on the proposed objectives for the Movement:

"Recognizing that there is, and has been, 'a magnificent response on the part of our young people to the program of the Church during the past years,' and that notable results have been achieved through the organized program for the young people in local churches and colleges, the General Conference provided for a Crusade to strengthen the present work of the Church with young people, as authorized by our *Discipline*.

"The Commission set up by the General Conference to give direction to the Youth Crusade suggests the following objectives:

"1. A vital Christian experience on the part of our youth.

"2. The enlistment of youth as followers of Jesus.

"3. Making the life and the teachings of Jesus vitally effective in personal and social living today.

"4. The discovery of the nature and the purpose of the Christian church.

"5. Specific preparation for the enlarging tasks of the church.

"6. Participation in the World Mission of Christian Religion."

Materials will be released soon which will offer the Church the benefits of the Commission's thinking on these objectives. From time to time the Commission will meet to face its responsibility for giving direction to the movement.

The organization of the Commission consists of the following: Chairman: Bishop Paul B. Kern; Vice-Chairman: Bishop A. Frank Smith; Recording Secretary: Virginia Henry; Treasurer: W. E. Hogan; Executive Committee: Paul B. Kern, Virginia Henry, W. E. Hogan, Jay Cumbaa, Elizabeth Morgan, Clem Baker, M. R. Mobley; Directing Staff: Paul B. Kern, Chairman of the Commission; Walter Towner, Harvey C. Brown, Directors. The Commission gave the Directing Staff authorization to employ an Assistant Director when the services of such an individual are needed.

Campus Youth and the Church

The plea that the Youth Crusade is making to our campus groups is most timely. Campus leaders are not thinking of this movement as something new but rather as a special emphasis in the many program areas in which the Methodist Student Movement has been operating. This emphasis will step up the effectiveness of our present program because larger resources will be made possible during the Crusade. If the Methodist Church can mobilize its potential leadership on our college campuses for a mighty advance in the Kingdom of God, this movement will contribute greatly toward the birth of a new church. There is evidence on every hand that college youth are awakening to a new sense of the significance of the Church as a potent agency for implementing these new social and spiritual values. If this Crusade Movement does not direct our youth other forces alien to the Church will do so.

Our Church has been giving lead-

ership to a movement which recognizes that campus groups have special needs. The Christian gospel should be interpreted to students in terms of campus experience. Too frequently in many situations the Church has urged students to attend its services, occupy the pews, and provide an audience, but little has been attempted toward meeting the specific needs of college students. Since students are in college and university communities for a limited time only, congregations do not bestir themselves to minister to their spiritual welfare. In many college communities, churches and pastors have become aware that the needs of campus groups are different in certain respects from the needs of other young people. *The Church must face this fact and plan its ministry to students accordingly.*

Evaluation of Student Groups

One hundred campus student officers and their counselors faced the crusade and its value to campus religious life during the Lake Junaluska Young People's Leadership School. After going over the objectives released by the Youth Crusade Commission and evaluating our present campus activity program, in lieu of proposals made by the Commission, the following release which will be of interest to campus groups, was authorized:

"We, the Methodist Student Movement Group in session at the Leadership School at Lake Junaluska, August 9-20, 1938, having under consideration the Youth Crusade and its relation to college students, beg to submit the following report and recommendations.

"We endorse the action of the Youth Crusade Commission in its plan to carry forward the work of the Crusade through the already established channels of the Board of Christian Education, to wit: The Young People's Division and the Methodist Student Movement.

"Secondly, it is our conviction that the objectives as stated by the Commission are already included in the program of work for young people in our church and that the primary purpose of the Crusade will be to enrich and intensify this program.

"In order that the Crusade may best meet the needs of the college students, we recommend the following:

"1. The clarification of all theological terms used in printed material.

"2. The selection of leaders who understand the phraseology and thought forms of college youth.

"3. That the Crusade be developed as a co-operative enterprise with a comprehensive program and providing for the largest possible degree of local initiative.

"4. The publication of a bulletin, at least quarterly, in the campus field, including contributions from students, campus leaders, and administration.

"5. A more adequate interpretation of the message and mission of the Christian Church to college youth.

"6. A thorough ground-work of intensive education through leaflets, pamphlets, etc.

"7. Provision for campus visitation by outstanding leaders in the college field.

"8. That in the development of the program, emphasis be placed upon both personal and social interpretations of religion. This philosophy was clearly stated by Bishop John M. Moore when he said: 'The main arteries of social relations must be accepted as great objectives in any far-reaching strategy of Christian propaganda. Christianity has been necessarily revolutionary in society, and in the future it must be even

more so. . . . . Personal religion cannot be anything less than the religion of a person in human relations.'

"9. These additional objectives:

"(a) A statement regarding vocational guidance with special emphasis upon the Christian attitude toward work.

"(b) An increased emphasis on Christian stewardship as a philosophy of life, and upon one's relationship to God, to the Church, and to one's fellow-man in terms of the uses and sharing of one's time, talents, energy, and money."

The Crusade and a Developing Student Movement

Less than a decade ago it could not be said that there was developing a Methodist Student consciousness. Many of our Church leaders even on Church-related campuses, were so broad, "broad in their views of the Church," that they discounted the idea of presenting the claims of the Methodist Church to students, but rather urged the necessity for extra-church organizations to cultivate the religious life of students. At present, Methodist students on state and church-related campuses are expressing appreciation of and pledging loyalty to a student movement under the auspices of their church through which they are delegated to work. *The Crusade will enrich this program and make it challenging.* The initiation of this movement has given students and their counselors encouragement to make new history for the Church. Students may be counted upon to accept the challenge and discharge their responsibility to the Commission and to others who are leading in this challenging work.

Principles Undergirding the Crusade

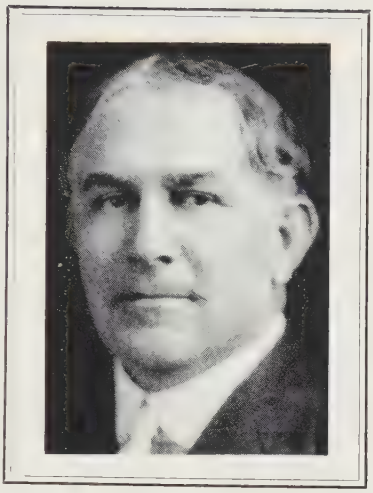
These principles rise out of the experience of students and adult leaders who are familiar with the needs and psychology of student groups. To make the Crusade most effective it will be necessary:

1. To recognize the distinctive needs of college students.
2. To place the student at the heart of our program to the end that he may be given a responsible place in the life and leadership of the Church.
3. To make resources available so as to discover and train leadership for a *sustained* Crusade.
4. To recognize the obvious educational principle that instruction must be supplemented by an adequate program of activities.
5. To present the Christian Gospel as adequate for the whole of life.
6. To plan a program so as to conserve the inter-collegiate and inter-faith aspects of the student program.

Our Crusade program on the campus must be interested in more than mere skills and divices by which to hold students in the Church. Fundamentally, it must go deep enough to touch the inner nature of the Church itself. It must inquire what sort of folks our students are and what are the laws by which they *grow* and *change*. It must ask the question, "What can these two, the Church and college youth together, mean to something greater than either—the Kingdom of God?"

The Hendrix Players, one of the outstanding college dramatic clubs, presented "The Passing of the Third Floor Back" as the climax to a successful season. Numerous curtain calls for the cast and other expressions of enthusiasm marked this final performance.

Prominent Layman Leads Campaign for Centenary



SIGNIFICANT indeed is the generous and effective leadership recently given by Mr. T. L. James, business man of Ruston, Louisiana, to a well-conceived and successful financial campaign for Centenary College. Acting to relieve a heavy debt which had rested upon the college since 1926 when a $300,000 bond issue was floated by the Louisiana Conference, Mr. James was able to organize and lead a Conference-wide drive which netted more than $132,000 in cash donations and which resulted in a satisfactory refinancing of the remainder of the college debt. Liquidation of the obligations now outstanding is assured by the direction of the Conference appropriations to that end.

The signal improvement of the Centenary College finances has greatly enhanced the interest and confidence of the Methodist constituency of Louisiana in the college and has produced for the college a highly favorable impression which extends beyond the borders of the state.

Mr. James is well known in business circles over a wide area and is a prominent and faithful member of his local church. Moreover, his influence in Methodist affairs has long been felt throughout the Louisiana Conference. His judgment is sought and relied upon and his intelligent interest in and support of the entire program of the Church has made him one of the most useful laymen in our Church in the Southwest.

CHRISTIAN EDUCATION MAGAZINE extends congratulations to Centenary College for its improved financial status and for its outlook for larger and better service. It is also glad to join in honoring Mr. James for the direct and excellent service which he has rendered to the cause of Christian higher education in Louisiana and for the encouragement his example brings to the Church at large.

Fagan Thompson Receives Ph.D. from Edinburgh

REV. FAGAN THOMPSON, well known over Southern Methodism because of his leadership in the area of church music, was, on July 1, awarded the degree of Doctor of Philosophy by the University of Edinburgh (Scotland). Dr. Thompson was a resident student in Edinburgh for two years, 1930-32, where he did special study in the field of psychology. The degree, however, was awarded in absentia. Dr. Thompson was a member of the faculty of the School of Religion of Vanderbilt University for a number of years and is the author of a widely read book on church music. He is a member of the Tennessee Conference.

Our New College Presidents

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RAYMOND R. PATY
Birmingham-Southern College

YOUNG and vigorous, both thoroughly trained and possessing wide practical experience in line with the demands of his new office, Dr. Raymond R. Paty comes to the presidency of Birmingham-Southern College particularly well qualified to lead that great institution in a continuing program of growth and service. Dr. Paty is of sturdy, middle Tennessee stock, the product of a substantial Christian home. He is one of eight children, all filling useful and some of them eminent professional and business positions. Dr. Paty's educational qualifications include graduation from the well known Webb School at Bellbuckle, Tennessee, in 1914, attendance at the University of Tennessee for three years, a Bachelor's degree from Emory University dated 1921, attendance at Teachers College, Columbia University, during several summers, and a M.A. degree from that institution dated 1927. Further graduate study has been pursued in Columbia and also in the University of Chicago. The honorary degree of Doctor of Laws was conferred on him in 1938 by Emory University.

His experience has included two years as a teacher in Webb School, one year as social worker in the coal fields of West Virginia, and eight years of service at Cumberland Mountain School, Crossville, Tennessee, during which time he organized that institution and served as its first principal.

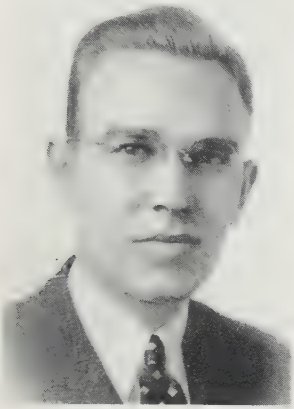
Going to the Emory faculty in 1929 he became Dean of Men in that institution in 1933. This position he held until 1937, although at the insistence of the Government he was granted leave of absence from the University in 1935 to spend more than a year as Georgia State Director of the NYA. Early in 1937 he became Director of Fellowships of the Julius Rosenwald Fund and scerved in that relationship until his election to the presidency of Birmingham-Southern in May of this year.

In his new position, Dr. Paty succeeds Dr. Guy E. Snavely who resigned a year ago to become Executive Secretary of the American Association of Colleges.

HUBERT SEARCY

Huntingdon College

One of the youngest college presidents in Southern Methodism is Dr. Hubert Searcy, newly elected president of Huntingdon College. In



personal qualifications, in breadth and thoroughness of academic training, and in distinctive achievements which are already to his credit, however, are reflected a preparation which promises to be adequate to the requirements of even a college presidency.

Receiving the B.A. degree from Birmingham-Southern College in 1929, Mr. Searcy, over the next few years, alternated various types of educational work with the pursuit of graduate study. In 1930 he received the M.A. degree from Duke University and in 1937 Duke conferred upon him the Ph.D. degree. Valuable educational experience acquired by Dr. Searcy since the receipt of his Bachelor's degree in 1929 includes service for one year as assistant registrar at Birmingham-Southern and for two years as Alumni Secretary of that institution. In 1932 he entered the graduate school at Duke on a teaching fellowship and made an outstanding record as a student in his chosen field, political science. He also taught in the summer school at Duke in 1936 and in 1937. The years 1934-36 found him back on the campus again at Birmingham-Southern, serving as Professor of Political Science and Director of Public Relations for the college. This position he held until his election to the presidency of Huntingdon and in it he was able to interpret Birmingham-Southern in a most effective way to its constituency over the State of Alabama.

Dr. Searcy assumed office at Huntingdon on June 1, 1938, succeeding Dr. W. D. Agnew, resigned.

M. L. SMITH

Millsaps College

A native of Alabama, M. L. Smith received his first graduate degree, the B.A., from Kingswood College

in Kentucky in 1914. During the five years following he filled pastorates in Alabama and Georgia and during the latter part of that period he combined graduate study at

Emory University with his pastoral work. In 1921 he was awarded both the M.A. and the B.D. degrees and immediately went to Huntingdon College, Montgomery, Alabama, to become head of the Department of Religion. After five years in that relationship he went to Yale for further graduate study and during the next three years divided his time between the pastorate of Grand Avenue Congregational Church, New Haven, and the studies incident to his pursuit of a Ph.D. degree. In 1929 Yale conferred the degree upon him and that fall he became head of the Department of Religion and Dean of Men at Birmingham-Southern College. Both these positions were held with honor to himself and with significant service to the institution and to his students until his recent election to the presidency of Millsaps College.

In 1935-36, while on sabbatical leave from Birmingham-Southern, he taught Western Philosophy in Soochow University, Soochow, China, and during the year made a world tour, visiting extensively both in the Orient and in Europe.

Dr. Smith is exceedingly popular as a pastor and for years has been welcome in any pulpit in Alabama. He has frequently served as supply pastor, filling out unexpired conference years in some of the largest appointments in Alabama.

In the presidency at Millsaps, Dr. Smith succeeds Dr. D. M. Key, recently resigned.

Hubert T. Quillian
LaGrange College

No stranger either to college administration or to the City of LaGrange, Georgia, in which his new duties center is Mr. Hubert T. Quillian, who has recently come to the presidency of LaGrange College. Throughout the '20's, Mr. Quillian was Personnel Director for the Calloway Mills in LaGrange. He left

that position in 1931 to assume the directorship of personnel work with Georgia Tech, and after two years in that situation he went to Shorter College, Rome, Georgia, to administer the personnel program of that institution. In 1935 he became vice-president of Shorter and had served in that capacity until his recent election to the leadership of LaGrange.

His is a record of unusual service and activity in civic and religious organizations in both LaGrange and Rome. He has served as president of the Rotary Club in each place. For two years he was Chairman of the Board of Stewards in First Church, Rome. He was a delegate to the 1938 General Conference. He served a year as President of the Rome Chamber of Commerce and was a recent recipient of the Chamber's Distinguished Service Award.

Mr. Quillian is an alumnus of Emory University. He succeeds W. E. Thompson, who recently resigned after eighteen years in office at LaGrange.

Book Reviews

The Art of Going to College. By J. Franklin Messenger. Crowell Publishing Company. 1937. 132 pages. Price, $1.25.

The message of this book is given from the inside life of an educational institution. While the religious emphasis is not held up specifically, the book is written from a highly religious viewpoint. The service ideal is duly emphasized. The material and style used by the author should make it very attractive reading for every college student. It is made intimate and chatty by the consistent use of the personal pronouns "I" and "You." It is also abundantly illustrated by incidents from the writer's own observations during his long association with college students. The book is comprehensive as to area covered and exceedingly practical in content. It does not moralize or preach and it studiously avoids efforts to regiment the lives of young readers by imposing detailed rules or specific suggestions upon them. It strives to hold up principles, to stimulate thought, and to inspire action in the light of these principles. It is the type of book that can be recommended without reservation to college students and to adults dealing with college students.

W. M. A.

Silence Is Yellow! Florence E. Marshall. National W. C. T. U. Publishing House. Price 50 cents. 96 pages.

The collection of poems by Florence E. Marshall, under the above title, is as clever as the name she has chosen. A large part of the selections can hardly be classed as "poetry," but practically all of them carry a good heavy jolt. Persons wanting reality, in attractive and very readable form, to fight war and all the things of war, will find "Silence Is Yellow!" full of good material.

Walter Towner.

Your Life in the Making is the title of a Personal Growth Leaflet primarily designed for young people of high school and college age by Joy Elmer Morgan, Editor, *Journal* of the National Education Association. This leaflet is of special value for young people's groups and Sunday classes. It consists of sixteen pages in a 3 x 5-inch size, attractively printed on India stock. The leaflet is inexpensively priced at 1c per copy. No orders for less than 25 copies. A sample copy will be sent free on request. Address the National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C.

The Social Functions of Education. By Robert M. Bear. Macmillan Company. 1937. 434 pages. Price, $2.25.

This book has as one underlying purpose the providing of "suggestions for building a curriculum suitable for modern life." Large numbers of educational and sociological studies are, therefore, drawn upon and their findings and techniques are either summarized in the text or cited in the very complete and well annotated bibliography. The wide scope of the work is nothing short of remarkable. Though delving into historic and prehistoric backgrounds and tracing, analyzing and elaborating modern trends it manages to possess comprehensiveness without irrelevance.

True to its title the book centers attention mainly on the functions of education in its relation to society rather than upon various types of institutions or other educational agencies. Early in the treatise the social obligation of education is rather clearly set forth and by way of illustration consumer education is

cited as an emerging trend apparently designed to serve the broader interests of society along some hitherto relatively undeveloped lines.

Education is also protrayed as having for its purpose the development of human personality which, according to the author, is largely the product of social and cultural forces, the individual's hereditary equipment, of course, furnishing the foundation. "Education is thus equally indispensable to both the social order or group life and to the individual. It acquires its significant meaning from this twofold part it plays."

Dealing with the school as an institution the writer is careful to point out its social nature and responsibilities and when discussing other institutions exerting educational influences he stresses the need of intelligent and diligent co-operation; as, e. g., between the home and the school.

The chapter on Education and Religion is stimulating and the manner in which the subject is treated is both discerning and discriminating. The relationship of the school and the community is presented in a highly detailed manner but the picture drawn is in accord with a very typical pattern and the suggestions are exceedingly practical.

For purposes of reference or as a text book the volume should find a large field of service.

B. M. M.

A History of Social Philosophy. By Charles A. Ellwood. Prentice-Hall, Inc., 1938. $2.60.

There are contemporary sociologists who are so absorbed in "fact-finding" and "measuring" that they refuse to admit the place and validity of the subject which Professor Ellwood considers. For many modern sociologists social philosophy is impossible and worse than worthless, since it tends to prevent sociology becoming an exact science like mathematics and physics. Yet to refuse to generalize and interpret social phenomena is unconsciously to assume a philosophy of the nature of the world and social forces.

Professor Ellwood is one of those who insists that sociology is both a science and a philosophy, which is a clear recognition of the fact that there are many types of sciences other than the mathematical science of physics. His purpose in this readable book is to critically analyze the main social philosophies of the Western world so as to show the background for contemporary social ideas and ideals. Doctor Ellwood points out again that the present conflicts in our world "are not simply conflicts of practical interest" but are really clashes of competing philosophies.

The author uses the biographical method and after inquiring into the scientific method or lack of it used by each individual, he carefully and critically evaluates his particular social philosophy and thus points to the elements of truth and abiding value contributing to each of the various schools of social thought.

This book will be widely used by classes in sociology in our colleges. It should be read by our preachers also, so that we may better understand the implications of the Gospel for social institutions at the present time.

N. C. M.

With the merging of Grenada (Grenada, Miss.) and Whitworth (Brookhaven, Miss.) with Millsaps (Jackson, Miss.) Methodism of the state has indorsed a drive to $400,000 for endowment to strengthen the newly concentrated educational activities of the Methodist Church in Mississippi.

Greensboro College Has Her Face Lifted

The second 100 years will not be the "hardest" for Greensboro Woman's College (Greensboro, N. C.) judged by recent improvements in her physical appearance. Incoming students this fall will find a transformed chapel, an enlarged library, changes and improvements in Odell Memorial Building and such a redecorating, painting, beautifying, and refurnishing as will cause their eyes to open wide in surprise and admiration.

The rejuvenation of Greensboro has come as a birthday gift of alumnae and friends, celebrating 100 years of illustrious service and giving alma mater a swing into her second century with the bright hope of serving the oncoming generations for another century or so.

* * *

Miss Leila Bagley to Scarritt Faculty

With the opening of the fall term, September 27, Scarritt College (Nashville, Tenn.) will add to her faculty Miss Leila Bagley, alumna and trustee, who for several years past has been connected with the Department of Local Church in the Board of Christian Education. Miss Bagley's teaching will be in the department of New Testament.

* * *

The Savings of a Lifetime

According to President Leonard Riggleman, Morris Harvey College (Charleston, W. Va.), nothing has so heartened that institution as the $100,000 gift made recently by a member of its board of trustees, Mr. Vernon E. Cobb. In making the donation Mr. Cobb said: "This gift represents the labors and savings of a lifetime. In giving my property to you I am placing my life in your hands to work for me when I can no longer work with you."

* * *

Stewardship Courses at Scarritt

Sponsored by the Board of Lay Activities, Methodist Episcopal Church, South, special courses in Stewardship will be offered by Scarritt College (Nashville, Tenn.) at its summer term of '39. The board will send a representative from every conference to take advantage of the course.

* * *

"I Want to Remember My Teachers"

Handsome new gateway and abutments to the campus of Wofford College (Spartanburg, S. C.) were recently erected as a memorial to the college faculty of the year 1871. The gift was made possible by a money gift of the late Rev. Thomas W. Smith of the Western North Carolina Conference. The original check was supplemented by other former students who wanted to share in the memorial. Judge B. Hart Moss, of Orangeburg, class of 1883, members of the class of '26 and '37, and others gave funds which made possible the handsome iron gates and pillars.

In making his gift, Mr. Smith, member of the class of '71, stated, "I want to remember my teachers." Bronze tablets on the two largest

pillars record the names of Mr. Smith and others in his class and the list of their "teachers" from 1867-71.

* * *

President Cox Honored

Dr. H. W. Cox, President of Emory University (Atlanta, Ga.), was awarded the honorary degree of Doctor of Humanities at the recent 65th annual commencement of Boston University. Making the citation, Boston's President, Dr. Daniel L. Marsh, said: "Harvey Warren Cox, President of Emory University, by wise leadership in education and religion in the South, contributing to the dignifying, the enlightening and the sweetening of human life, thus you are awarded this degree."

* * *

College Group Frowns upon Federal Aid for Church Schools

Cautioning church supported institutions of learning against receiving federal grants, the Association of Church-Related Colleges in annual session at Asheville, N. C., went on record as advocating close relationship with the church. More and more, according to the report of the findings committee, church-related colleges should look for their support to the rank and file of small givers from the sponsoring denomination.

Officers for the ensuing year were elected as follows: Dr. Charles A. Anderson, President of Tusculum College (Greeneville, Tenn.), chairman, succeeding Dr. B. E. Greer, President of Furman University (Greenville, S. C.); Dr. J. N. Hillman, President of Emory and Henry College (Emory, Va.), vice-chairman; and Dr. W. M. Alexander, Nashville, Tenn., secretary of the Department of School and Colleges, Methodist Episcopal Church, South, secretary-treasurer.

DR. R. E. BLACKWELL

Few careers, in length or merit of service, can parallel that of Dr. R. E. Blackwell, who died, as he wished, "in the harness" of his beloved Randolph-Macon College, an institution to which he had given the better part of his eighty-three years.

News of his death came as a shock to his wide circle of friends in Nashville, those who knew him intimately as a contemporary educator, and church leader extraordinary. A frequent visitor here, particularly on business having to do with his Methodist official affiliations, his last trip to the city was for the December session of the Methodist Educational Council of which he had been a member for many years. Active on the General Board of Christian Education, he was also on the commission of union, associating in that capacity with many Methodist leaders of this section.

In point of age, he was the oldest active college president in the United States, having served in that capacity since 1902. Practically since his enrollment as a student at the age of thirteen he had been associated with Randolph-Macon.

The cause of education has lost a notable and beloved leader.. Nashville shares that sense of loss and grief with the entire Southland which knew him so well personally or by reputation. (Editorial, *Nashville Banner.*)

Newsy Odds and Ends

MAUD M. TURPIN

After attaining distinction as one of the chief sources of missionary revenue, the American hen has gone collegiate. According to a United Press dispatch, 6,000 hens are paying tuition and living expenses of Robert Pence, Boston University sophomore, who markets the eggs his hens lay on his Marion, Ind., farm.

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Collegians returning to Southern Methodist University (Dallas, Texas) this fall will be greeted by the sight of a new building under construction in the quadrangle. Workmen are rushing construction of the $75,000 two-story addition to the administration building, Perkins Hall, named in honor of Mr. and Mrs. J. J. Perkins, of Wichita Falls, donors of the money for its completion. The structure will house the university post office, student co-operative store and offices of school officials.

* * *

During the past four years 37,621 volumes were added to the various book collections of Emory University (Atlanta, Ga.). Of the number 25,743 went to the central library collection. In the general University library approximately 3,000 volumes were received as direct gifts and others were added by purchase from special grants of funds.

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Two works of Prof. Carl Benton Compton, head of the art department of Southwestern University (Georgetown, Texas) were accepted for exhibition in the 44th annual international exhibition of the Denver Art Museum at Denver, Colo. Mr. Compton was represented by both sculpture and painting, the only person exhibiting who showed in both these mediums.

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Enrollment of Duke University for the past year, exclusive of the summer schools, was 3,400, representing 45 states of the Union and several countries.

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Rev. Nat R. Griswold, professor of religious education, Hendrix College (Conway, Ark.), has been granted leave of absence to continue study for a doctor's degree at Union Theological Seminary of Columbia University in New York.

* * *

Twenty-eight boys will be admitted to the Wesley Foundation Student Center at the University of Alabama (Tuscaloosa, Ala.) this fall. Last year the scholastic average of the Wesley group was higher than that of any fraternity in the university.

* * *

Dr. John K. Benton, of Drew Theological Seminary, Madison, N. J., and Dr. Gilbert T. Rowe, of the Duke University School of Religion, will exchange posts during the fall semester.

* * *

The school of theology at Southern Methodist University (Dallas, Tex.) has been placed on the first list of accredited theological schools ever published in America. The complete list of accredited schools numbered 46, out of 225 schools of theology in the United States and Canada, the territory embraced by the American Association of Theological Schools.

Olga Vancura, daughter of Methodist native missionary in Czechoslovakia, will enter Huntingdon College (Montgomery, Ala.) as scholarship student, September 13.

* * *

More than 300 graduates of Henderson-Brown College and Galloway College have had their diplomas reissued in the name of Hendrix College (Conway, Ark.) since these institutions of learning have been consolidated under one corporation —Hendrix College.

* * *

First Lady Visits Morris Harvey

Morris Harvey College (Charleston, W. Va.) enjoyed a "red letter day" in the visit of Eleanor Roosevelt, who spoke at a special assembly of a thousand auditors prior to the recent semicentennial commencement.

Religious Drama Group Meets

The Methodist Episcopal Church and the Methodist Episcopal Church, South, sponsor the only national society of religious drama among students in the United States, the National Society of Wesley Players. Wesley Players, founded in 1924 at the University of Illinois, embraces chapters in some twenty state institutions. It is the first national organization to include both the Methodist Church, North, and the Methodist Church, South, which are at the present time uniting.

At a recent meeting of the executive committee of the organization in Evanston, Ill., plans were laid to make the society the official dramatic organization of the student departments of the Methodist Church. The committee reaffirmed its belief in the use of drama in the service of religion and proposed the study and reading as well as the production of more serious plays, both in and out of the Church.

Wesley Players publishes *The Footlight,* the only magazine of its kind devoted exclusively to drama in the church.

The society's advisers on organization are Hiel D. Bollinger, Secretary of Wesley Foundations of the Methodist Episcopal Church, and Harvey C. Brown, Secretary of the Student Movement of the Methodist Episcopal Church, South. The adviser on drama is Harold A. Ehrensperger, Director of the Department of Plays and Pageants of the Methodist Episcopal Church.

Who Goes to Church?

One out of every 500 adults in the state of Missouri was interviewed with reference to such activities as attendance at church, movies, dances, theaters, etc. Some interesting facts concerning church attendance came to light. As might have been expected, more women than men attend. *More surprising is the fact that college graduates are the best churchgoers, with high school graduates and those who have attended college a close second.* 60 per cent of the college graduates are frequently in church. Those who have had les than a third grade education attend least frequently. 51 per cent of city people attend frequently, while but 40 per cent of those in rural areas attend. About the same percentage in town and country never attend. The largest percentage of churchgoers is found in cities of 10,000 to 20,000. The optimum age for attendance is 55-64 years. The 25-34 group show the lowest percentage, except the group over 74. A comparison of attendance at church and movies shows that 47 per cent never attend the latter, while but 22 per cent are

never at church; 47.4 per cent attend church frequently, while but 25.1 per cent often attend the movies.—*The World Call.*

Stresses Need of Private Colleges

Dr. F. W. Boatwright, whose 43 years as President of the University of Richmond makes him the dean of American college presidents, has been expressing apprehension over the pronounced trend toward the federal support of higher education. He is of the opinion that such constitutes a real threat to freedom of thought and expression. He is persuaded that institutions on private foundations are safeguards of democracy, and that they are essential to the survival of freedom of speech, freedom of the press and freedom of religion. Says he: "Faculty members of institutions on private foundations do not have to worry about which political side their bread is buttered on. Nor do they have to bow to the politicians or the government which may be dominant at the moment."

He observes that when he began as a college president 43 years ago tax-supported colleges were few, and enrolled only a small percentage of students. But now, subsidized by millions of dollars of federal support, they exceed institutions on private foundations in enrollment and income. Further, the long business depression and the lower money market, combined with the federal government's new policy of grants to tax-supported colleges, jeopardizes the existence of all but the wealthiest independent institutions of higher learning. He is convinced that the privately controlled college or university which delays to strengthen its endowment is destined for what Russians call "liquidation." —*The Christian Century.*

Dr. John D. Lee, Jr., Succeeds Bishop Watkins at Emory

Dr. John D. Lee, Jr., pastor of the Charlton City, Mass., Methodist Episcopal Church, has been appointed assistant professor of church history at Emory University, Dean H. B. Trimble, of the Candler School of Theology at Emory, recently announced.

Dr. Lee will succeed Bishop W. T. Watkins, professor of church history for the past several years, who was elected to the episcopacy of the Methodist Episcopal Church, South, at the recent General Conference in Birmingham.

A native of Graham, North Carolina, Dr. Lee received his A.B. degree from Duke University in 1932 and was awarded his Bachelor of Divinity degree by Duke in 1934.

He then entered the graduate school of Boston University and received his Ph.D. degree in 1937. For the past year he has held the pastorate at Charlton City, although retaining his membership in the Methodist Episcopal Church, South.

Methodist Student Work to Observe Twenty-Fifth Anniversary

One of the newest and most distinctive among the ministries of Christian faith is about to have a birthday—its twenty-fifth. This enterprise is the work of the Church among college students.

It was under the name "Wesley Foundation" that Dr. James C. Baker, now Bishop Baker of the Methodist Episcopal Church, began this enterprise twenty-five years ago this autum. Bishop Baker set the pace for a movement that has spread far and wide among Protestant, Catholic, and Jewish students.

The University of Illinois in Urbana, where Bishop Baker started, will be the center of the twenty-fifth anniversary observance during

the week which includes Sunday, October 23, and Sunday, October 30. On the former date Bishop Baker, the founder, will be the center of the celebration, preaching at the institution he created.

In 1922 the Wesley Foundation was adopted by the M. E. Church, South, as the name and pattern for its student work. In 1934 the general name of the student program in Southern Methodism was broadened to "Methodist Student Movement" and the term "Wesley Foundation" was reserved for that particular part of the total student program of our church which has to do with ministering to the needs of students on tax-supported campuses.

The closest of co-operation has existed at all times between students and student workers in the two branches of Methodism, even to the formation of certain joint organizations as "The Wesley Players" (see write-up contained elsewhere in this magazine) and the holding co-operatively of numerous state-wide gatherings and of one National Methodist Student Conference.

The anniversary observance at Urbana will be of wide interest in Southern Methodism.

New Features at Florida Southern

Students returning to Florida Southern College for the school year now getting under way found some interesting and significant innovations. A new Department of Industrial Arts has been added to the curriculum headed by Prof. C. A. Moore, graduate of George Peabody College for Teachers. It is designed that this department shall contribute to the training of industrial arts teachers for the high schools of Florida, there being only one other center in the state where such courses are offered, and that in addition it shall serve the larger function of giving practical training for worthy use of leisure time.

Another addition to the curriculum includes courses in church music which will be offered by Rev. R. P. Marshall, editor of the Florida *Christian Advocate*, which has its offices in Lakeland. Mr. Marshall is an accomplished musician with wide experience in the various phases of church music.

A memorial so unusual as to merit comment anywhere comprises the third new feature at Florida Southern. It is a tiny Hindu temple, or shrine, recently erected and surrounded by appropriate landscaping features. Said to be the only thing of its kind in the United States, it was given to the College by the late Dr. Frederick B. Fisher of the Methodist Episcopal Church. It will be recalled that before resigning the episcopal office to re-enter the pastorate, Dr. Fisher served for ten years as Bishop in India. The shrine was given him by a village which had accepted Christianity and was in turn given by him to the College shortly before his death last spring. Following his death Mrs. Fisher gave personal supervision to the erection of the temple on the Florida Southern campus. Surmounted by a cross and equipped with other symbols of Christian worship, the shrine stands today a memorial to its donor.

Colleges Report Successful Financial Efforts

Encouraging reports of successful financial campaigns have come in recently from something like a dozen of the colleges and universities of the Church.

Dr. L. L. Gobbel, President of Greensboro College, reports a high degree of success in a recent endowment campaign and more recently

announces the letting of the contract for the erection of a new student hospital on the campus. The hospital, complete with equipment, is to cost some $20,000 and is the gift of James A. Gray of Winston-Salem, North Carolina.

Florida Southern College reports satisfactory progress on the raising of funds for the establishment of the E. Stanley Jones Foundation. The various cities and communities in Florida in which the cause has been presented and in which offerings have been taken have, in every instance, equaled or exceeded the quotas allotted to them and the drive is now in progress in certain sections outside the state. Dr. Ludd M. Spivey, President of Florida Southern, announces that work is to be begun immediately on a college chapel, the first structure to be erected under the foundation program. In addition, it is also contemplated that within the very near future a smaller chapel, designed for small group meetings and for private meditations, will be constructed.

A debt reduction campaign has been reported by Kentucky Wesleyan College, which now has all of its indebtedness covered by pledges, one-half of which have already been collected.

Athens College reports very notable progress in the reduction of its debts and the programing of further plans designed to clear the remaining indebtedness within two years.

Favorable reports have also come concerning Columbia, Hutingdon, Lambuth, Morris Harvey, Randolph-Macon, Lindsey Wilson, and Lon Morris Colleges.

Colleges cannot sit by the side of the academic road and let the rest of the world go by.—*Bishop Paul B. Kern.*

Methodist Youth Meet at Boulder

The closing days of August and the first days of September found the National Conference of Methodist Youth in session at Boulder, Colorado. Though this is an organization of the Methodist Episcopal Church, the young people of Southern Methodism were invited this year to send representatives to the meeting. Delegates were accordingly elected by the youth groups of our Church this summer at Mount Sequoyah and Lake Junaluska. Some half dozen Southern Methodist young people attended the Boulder meeting. They report that they were cordially received and accorded all the privileges of the Conference. Two adults from the Methodist Episcopal Church, South, filled program assignments, acting as leaders in two of the Commission groups. They were N. C. McPherson of the staff of the General Board of Christian Education and Rev. Clyde E. Smith, Executive Secretary of the Arizona Conference Board of Christian Education. Walter Towner of the General Board Staff was scheduled originally for a program part but was unable to attend.

Princeton University is now one hundred and ninety-one years old. Its charter was signed by John Hamilton, acting Governor of New Jersey, on October 22, 1746. The first class of nine students met in the parsonage of the newly-elected president, the Rev. Jonathan Dickinson, in October, 1747, the Rev. Aaron Burr, son-in-law of Jonathan Edwards, was chosen as his successor. In later years Princeton was selected as the permanent site of the college, which became "Princeton University" in 1896.—*Selected.*

Greensboro College "Gets the Air"

Not only has Greensboro College (Greensboro, N. C.) gotten the air, but the "free air" given that institution has resulted in mutual advantage to the college and to station WBIG whose offer of time has resulted in cultural programs which have proved of such interest to the radio public that the station has extended Greensboro's time. Each week a half hour program, either of music or a talk on some phase of the development of higher education for women, is given.

According to the college reporter, the plan worked out by President L. L. Gobbel and the manager of the radio station, is proving of great benefit to the college students by way of training in preparing and delivering radio talks and presenting musical programs.

Woman's College Secures Rare Documents

Two documents in the names of John Randolph and Nathaniel Macon, for whom the Randolph-Macon colleges were named, have come into the possession of Randolph-Macon Woman's College for its rare bookroom. One, the Life of Nathaniel Macon by Edward Cotten, was published in 1840 shortly after Macon's death. In it the author refers to the close association between the statesmen, Randolph of Virginia and Macon of North Carolina. This book is a gift from Mrs. Powell Glass, of Lynchburg, president of the college's Alumnae Association.

The second piece secured at this time is a Bill of Sale for a fourteen-year-old negro boy written and signed by John Randolph on March 30, 1829. This will be added to the collection of Randolph's letters already in the rare bookroom.

Kentucky Wesleyan Alumnus Honored

Solicitor General Stanley Reed, who has recently been chosen by President Roosevelt for membership in the Supreme Court of the United States, is an alumnus of Kentucky Wesleyan College. Mr. Reed's nomination to the highest court in the land was unanimously approved by the U. S. Senate January 25. Mr. Reed, when only 15 years of age, journeyed from his home in Maysville in 1899 and entered Kentucky Wesleyan College. He received his bachelor of arts degree in 1902 at the age of 18. His education at Wesleyan was of a general classical nature. He is a member of our First Church, Maysville. —*The Kentucky Methodist.*

On the principle that five fundamental "knows" are better than any number of parental "nos," the University of Illinois (Urbana) enrolled nearly 12,000 in parental study groups stressing child development and family relationships. The five "Know" rules advocated for parents to use instead of the word "No" were: Know one's self as parent; Know the community and the opportunities it offers for church, school, and recreation; Know what science offers persons who guide children and families in their development; Know the home's aims, policies, drawbacks, and assets; Know the child.

If approached rightly, the students of this age want to be won to Christ.—*E. Stanley Jones.*

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The Methodist Episcopal Church, South, has been officially related to 777 schools, colleges, and universities in its history. It would not be possible to make either a qualitative or a quantitative measurement of this service rendered to the world.—*Bishop Hoyt M. Dobbs.*

Your Personal Assistance Is Requested

In an effort to make as accurate and as realistic an evaluation as possible of the service at present rendered by CHRISTIAN EDUCATION MAGAZINE and with a desire to increase and improve that service during the Quadrennium upon which we are now entering, the inquiry below is addressed to all readers of the Magazine.

Will you not regard it as a personal request for an expression of your judgment and in the interest of a more effective publication will you not fill in your answers and return this sheet to us?

If for any reason you prefer your comments to be anonymous you need not sign the communication.

Thanking you in advance.

Yours sincerely,
THE EDITORS.

Christian Education Magazine Inquiry

I. Readableness of the Magazine:

A. To what extent do you usually peruse its columns?
(check one)

1. Thoroughly—cover to cover ____
2. Selected articles, approximately 50 per cent of the Magazine's content ____
3. Read it very sketchily—averaging 25 per cent or less of its content ____
4. Seldom read any of its content ____

II. Evaluation of present content:

A. Type of articles now carried which you consider most valuable:
(Check one or more)

1. Articles on College Finance ____
2. Articles on Methodist Student Movement work ____
3. Articles on achievements of individual colleges ____
4. Articles dealing with the policies of the Church in the field of Higher Education ____
5. Articles on the Philosophy of Christian Higher Education ____
6. Articles which endeavor to present and interpret trends in Christian Higher Education ____
7. Promotional articles—
   (a) Designed to set forth the services and needs of Church colleges ____
   (b) Designed specifically to promote a closer relationship between the Church college and its local Church constituency ____
8. Editorials ____
9. Special Department as e.g. (check those you regard as of especial value):
   Book Reviews ____
   Methodist Student Movement ____
   Ministerial Training ____
   Campus News ____
   Newsy Odds and Ends ____
   Pointed Paragraphs ____

III. Criticisms—Suggestions for improvement. (Please be entirely frank.)

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